M1404

Boston, May 14, 1968

Mr. N: So, the machines are going so you can talk.

Susan: I remember a long time ago you gave a talk to and I sort of stumbled across something to have to do with it.

Mr. N: Can you hear in the corner? No? That's it, Fred.

Susan: And mostly, it has to do with when I'm walking and I'm trying to observe myself. I It seems that a..the place where the observation comes from physically, moved. Its kind of like a center of gravity and.....

Mr. N: Have you any idea of how it moves, and where from? Or where it goes? When you say it moves you must know.

Susan: I mean it moves from time to time.

Mr. N: From one place to another?

Susan: Yes.

Mr. N: Which are the places?

Susan: My head, and my chest, in here. And I tried, after I noticed that, to do it differently.

Mr. N: No, don't. Leave it where it is.

Susan: But if I start out, and its no place, then..

Mr. N: Then, as an observation. Unless, of course, there is recording. And you don't know where it is. Is that what you meant?

Susan: Well, no. I realized that it come, it seemed to be in different places at different times.

Mr. N: That's right.

Susan: Then I remembered that task you gave us, only I don't really remember it. So I wonder if there was something I could do.

Mr. N: NO. In the beginning, when one wants to start, and also for quite some time, one has to give it, more or less, a definite place. Because that helps, to definitize for oneself, that one is engaged in Work. And also one starts to visualize the possibility that something is being recorded at a certain place. I say it is exactly the same as when I say that the 'I' doesn't exist, but I assume it does exist somewhere. And I give it then, an 'as if' existence. When it is 'as if', of course it's quite possible, it may be anyplace. And in order, again, to visualize for myself what takes place when I say "now, something in me wishes to be aware", something takes place in me, and partly in my mind. And I also know that it is a result of a wish that I want to Work, that sometimes it takes place in the region of my heart or of my chest. Now, exactly where it is, one can explain it, in accordance with what is taking place, with the development of a mental function which I call awareness, and with the development of a beginning of ones conscience. Because the two things are always parallel. Although the mind usually is a little bit ahead of the feeling. Because I first have to have a concept of what is involved, and that is the result of my knowledge of what Work means. But then when I wish, I immediately bring in an emotional quality. And for me, this question of where it is in my body-I leave for quite some time unsettled. You see, the result of my wish that I want to be aware, is at a certain moment, quite noticeable in a state of my self as a result of that wish. And then, whatever takes place afterwards, I assume it is a recording. And I also assume and I hope that the recording will be objective. But it will be very much mixed with my ordinary feelings and my ordinary mind. And the purity of an objective recording is a very great distance away. As a result of that, that what I now feel or that I would also become aware of and wherever it seems to take place as a recording which gives me certain facts that I could even intellectually describe or recall, takes place in my ordinary mind and it takes place in my ordinary feelings. And the process is a real one, of trying to purify what is a mental function into a function which is entirely intellectual. And what is a feeling, which becomes entirely an emotional

quality. I don't determine where it must be. I am aware that something is taking place. When the 'I' starts to grow, it means that the consciousness develops and parallel to that there is a development of a conscience. Naturally the consciousness is an intellectual process, and the conscience is an emotional one. And after sometime, when it has grown up sufficiently, it will find the proper place. And then that what is my consciousness will start to operate from a definite section of my brain, which is above the temples. And my conscience will start to take place more and more in the region of my heart. The question of below my solar plexus is simply an additional state of my feeling, where my feeling is as yet not suffieciently centered into one place. And there are nerve nodes over the totality of the body which, as a result of my wish, also become, you might say, affected. But leave the problem of where it actually is situated--leave it alone. It is not necessary. Now what about the task and the walking?

Susan: I don't think I've been concerned with where the recording takes place. It has to do more with where it...well....I guess I.....

Mr. N: You brought it up, I did'nt.

Susan; The task had to do with attempting to observe as if it came from different places.

Mr. N: But the result is something that you call an awareness.

Susan: Right.

Mr. N: And awareness is theoretically in the head, when it is mental. And theoretically in your heart, when it is intuitive.

Susan: But what this feels like, for me anyway, is more sort of like a..a center of gravity.

Mr. N: That takes place in one's heart and it is a result of the sincere wish to want to work. Whenever I try to make an effort and I'm really serious about it, all of my unconscious abilities are focused on this one particular wish. The more intense it is, the more it is focused. The totality of myself, unconsciously, becomes involved. And as a result of that kind of a unity, I reach a state, a level, which for me, gives, to some extent, the staisfaction that I am doing something for my own good. This is what involves all of me and as a result I have a certain state, an enjoyment, you might call it, although

it is not a regular kind of enjoyment. It is a satisfaction of knowing that I have done something that is right for me.

Susan: Sometimes it doesn't..feel in my heart.

Mr. N: When it is the totality of myself, and that is combined, it can take place in any place of my body. But there are other explanations that are possible.

For instance, I say there is a relationship between 'I' and 'it'. When 'I' becomes objective and there is light in 'I', it starts to light up the relationship towards 'it'. And sometimes the accent is on the 'I' and sometimes the accent is on 'it'. Because, in particular, when I observe from the standpoint of 'I', that what takes place in 'it', the relationship, of course, is made up of the "I' and the 'it' and the relation between the two. And as a result of the difference, that there is something that I have created, in the presence of 'it', 'it' is affected by that presence. And I don't separate them, because in the beginning, it is so completely linked up with my mind and my feeling, that, for that reason, it is not separate from each other. And also, it starts to affect me in my feeling and in my mind. That someting is going on unusual, which I call objectivity, and although it is not objectivity in the beginning and it will take quite some time before it is really' objectivety, it is the beginning of something that is different. But again I say, don't theorize too much about it. It doesn't matter.

Susan: When I find that.. when I notice that it seems to be coming from one place or another, is there any way that I can use that?

Mr. N: I don't think that it helps, even if you knew it came from some place. You're not interested in the place, you're interested in the state, as a result of that what is in that place. The result is an awareness. And an awareness is very difficult to describe. And only in one way, say, that it gives a little bit more light--it also is lighter than myself usually. That is, there is a certain lightening of myself and there is also a

certain taste which is a result of having made an effort, as I say, for my own welfare.

Susan: It seemed to me that maybe because I'm a certain kind of person that I would tend to experience a.. it coming from one place more than another.

Mr. N: It depends on the person, where he starts with the wish to be aware. It depends on the person where there is greatest possibility of having this awareness take place. It a person is intellectually inclined, it is logical that it is shifted over to the mental functions. When a person is emotional, his approach is predominately a wish and therefore the result will be more linked up with his feeling. The more pure the feeling is, the more it will be an emotional state. And the more emotional, the more the chances are that it situated in ones heart.

You see, it depends on the type, But not only type, depends on circumstances. It depends on the state in which I am at that time. If I am engaged mentally and it is active, it is sometimes easier to become mentally active regarding Work. If I am physically active and the center of my gravity is on the physical existence of activity, I start with an activity. And it is as if that activity becomes purified and then goes over into both feeling and mind. But you see, it would make it too complicated to try to explain it physiologically. Although the explanations are there and there is no doubt about what is taking place and also there has not been experience where it actually is.

For many years in Work, I assumed it was in the back of my head. And there was no doubt that it was in the back of my head as separated from the formulatory apparatus in front. And that became very logical because the back of ones head is really a section that is devoted to pondering. And the pondering is the weighing of the validity of thoughts. And for that reason, the wish to Work, translated into a knowledge has to do with a direction which will give me more

valuable material for my life. So, I was for a long time quite satisfied for having it in the back of my head and many times, when I Worked, I had a certain concentrated, contraction you might call it, in the back of my head, as if there was a strain. Then it changed over into a configuration which I considered in my chest, as something that was more and more concentrated and functioning in a different way and in which there was apparently more of a feeling. And sometimes that was so strong that it started to pain me. And the back of my head, because of the added concentration forced me sometimes to have a headache. And it took a long time before many of these states were distributed over the totality of the body. And then it started to become localized above the temples which was virgin territory for that mental functioning. And when it once was in one's heart, it became the..... it became the seat of my level, my level of being. And then, after a long time, the totality of the body becomes I. Enough theory.

Susan: Yes.

Mr. N: All right. Yes?

Q: I was noticing today, and I noticed at other times and lots of times when I walk, especially but that I'll be walking and trying to observe myself and I'll lose it. I know that it's gone because I'm thinking about it. And then something will try again and something unexpected will happen and I'll turn my head quickly or something will frighten me and I'll jump back or some movement that I didn't plan on doing. And it seems at those times....well, sometimes I will know that I've been aware of those movements of my body and it seems.. Well, I'd like to have it so that I'm aware of trying to make efforts rather than.... you know, have, because it's so short sometimes, when something unexpected happens. And I remember what it's like in those times that I am aware of myself and sometimes I try to bring that same quality to an effort that I make, because I know that my mind doesn't take part in it then, But I've really been having

trouble doing it and try to make it as simple as I could. Sometimes it seems like it must be my wish isn't strong enough or else I'd be able to do it. I don't know. Mr. N: Confused, isn't it. (yes) And I think you might make it a bit too complicated. And what really interferes is the kind of thoughts that you have about Work. You see, I start, I have, let's say, an experience of awareness and somehow or other I don't know how to feed it. So automatically it goes away. But I do not know that it really goes away. Because immediately when the awareness stops, or, you might say, peters out, that then my mind starts to fill in what I think is Work and I keep on thinking and I don't know really that I don't Work, until there comes a conclusion that it becomes so, so obvious that I'm not aware, that I'm thinking about it, then I'll realize that I've lost it. There is always a tremendous vagueness between an awareness and the time when I discover that I'm not Working any more. I don't know when I lose it. It is the opposite from making an attempt and I say now I wish to Work. I can change it immediately into an awareness, because there is enough of that Wish that is linked up with the awareness, which pushes my thoughts out of the way. Now, when I now discover that I have lost the awareness and there is still a thought that I ought to Work, I change it back again into an awareness, if I can. But then I run the risk that I would like to have the same kind of a state as I've experienced before. Which was connected with a state of being aware. And as soon as I start to introduce a description of what it ought to be, again I dilute my effort of awareness. Because the effort for awareness is only to wish to wake up. And no description of how it should be when I am awake or that what I will be able to do or what I even can experience. So you're between the devil and the deep sea. You need your mind to become clear on what is needed. And then the mind should be shut in the background as if now leave my awareness alone. But the mind is not used to that and mind, you might say, loves to hang around, to see what is happening. To the state of awareness, it immediately starts to influence it. It will take a long time. And the only way is to continue and to

try to avoid the different temptations of describing it, what it ought to be or wishing too much, and to concentrate and in this concentration much energy goes into that wish. Sometimes, you know, the solution is, not in wanting to have any concentrated effort. I say, sometimes. At other times the concentration of an effort has to be there, because it must be the result of a real Wish. At the same time, that what I wish as 'it' to be observed, requires also an openness of the possibility of observation. So that when I say that here I create 'I', the next step would be to allow the 'I' to observe me. And the more open I am to receive that kind of observation from 'I', the more it will affect me. And the result is just the opposite of the concentrated effort of going to"it' from 'I'.

It is to allow that what is 'I' to enter into 'it'. It sounds papadoxical. And at the same time, that what one does and the attempt of concentration of the effort has worked out, then I change over into becoming very passive, regarding the possibility of I observing me. And sometimes it is a shifting between the emphasis on 'I' and the emphasis on 'it'. And sometimes it is exactly as if the relationship become much more important for me. Instead of the emphasis of 'I' or 'it', I would love to live in the place where both 'I' and 'it' could exist. And that situation, if I could really be aware of that proper place of 'I' as representing the desire to grow, and 'it' representing the result of my existence on earth, that then I really have found the proper place of myself, where I should be. It is saying in another way, if something of me could be the neutralizer between the positive and the negative, that what I am would be able to grow. But I'm afraid that I make it now too complicated.

Q: Well, I..

Mr. N: But I want to illustrate that many of these thoughts that you do have are quite natural and quite logical. And that a continued effort you make, time and

time again, and not to bother too muchabout how it is going to be. But to enter again in my wish I want to wake up, I want to be aware, something in me is aware of me, or the acceptance of that what I am is now as it is. That will lead you much further than any kind of a thought.

What you really need is a feeling. This wish to be, and no more. When your mind comes in it starts to play havoc. And it is not right. In many cases, the mind is an enemy. It wants to do too much and it want to take over, because the mind is used to do that. And we allow the mind simply to keep on thinking and interfering with an awareness process. Does that help in any way? The answer for Work, is always Work. It doesn't matter. If I am wrong, Work. If I am right, Work. If I don't know what to do, Work. If I Work, Work.

Q: I've been trying to weigh lately, this question of openness for myself. And not as an alternative to Work, but a kind of a emphasis, of trying to be open to something that might help me have that kind of energy. I wonder if there is something that I can do.

Mr. N: The openness for oneself has a dual purpose. In the first place, to let whatever might come from 'I', if it is in existence and if it is alive, to penetrate into me. That has to do with the state in which I am and the porosity of that kind of a state. But the second reason is, that my wish to be open means also that I realize that something should happen to me the way I am and for that I am interested in receiving material which helps me to stay open. If openness is an actual opening process of a separation of certain pores which are now widening so that that what I become as being more porous, should have less density. It is logical to assume that when it is in the less dense state, it becomes more able to take in material of a less dense nature. And so the second result of the porosity is that I am much more susceptible to forces from the outside or energies which are of a different quality or a different materiality than appears on earth. So this is the way one can work it. I want to be open, and in that state, I pray also, that I will be able to receive material which I now need for Work. You understand

what I mean?

Q; I understand, but I find it very hard to be sincerely prayerful.

Mr. N: If you can have a prayer, that will give you the sincerity. And the wish for prayer depends on the knowledge of what one is and the wish to receive from something higher a certain influence. Or at least that ones prayer for remaining porous, could be heard so that then I will have the strength to remain porous. You cannot separate these things from any form of religion. If the religion has an aim of reaching a higher level of being.

Q: I don't object to that.

Mr. N: No, I know you don't object to it. I say it is impossible to have it otherwise. And in order to maintain it or to give it a chance to continue to exist, it has to be fed from another source. Because if it's left by itself, it will run down into the ground after some time. It will dissipate, because there are too many laws that are aiming at the destruction of that state.

Q: That was my question, of how

Mr. N: I know, but it cannot be done materially. And it can not be left to Mother Nature. Something else has to enter and I have to ask for that. And I simply call that prayer. This is the establishment of the relationship between man and that what is His Endlessness. And it may sound like a very big word, but His Endlessness, for me, is that what I at the present time try to conceive of as something that has no end. And who knows, it may be 10,000 feet away from earth and maybe millions and millions of miles. But as long as it is away from earth it already has characteristic of being different from the situation of earth. So prayer simply goes to that what I call God and I don't know if God is at the planetary level or away on the Sun Absolute. It depends entirely on my attitude. To the degree of my own depth, to that degree I realize more absoluteness of His Endlessness. To the extent I can within myself reach the center of myself, to that extent, I will reach infinity.

Q; I have moments, once in a while, were my state is that, is receptive. Sometimes it happens in the strangest places, but it's usually better if in the morning I sit as you suggested sometimes, for ten or fifteen minutes, without trying to sense or do anything but just to sit and try to be open to the . . something

Mr. N: Infinity is not dependant on time, and neither is a moment. But sometimes the times when infinity knocks on the door depends entirely on how dense I am surrounded by . The more quiet I can be, the less I will be affected. The more porous I be, the more I can be penetrated. The more I reach to that what is the center of myself, the more there is equality between me as center and infinity. So, of course I make the conditions as conducive as I can, to eliminate all the different influences which otherwise might affect me. At the some time I cannot reach a state in that kind of an absolute nothingness in which nothing happens. Because that is not a state I can live in and there won't be any motion in order to the point. So there is always a certain state in which there is a little bit of activity going on without interferring with that what might enter into me and that what is requared by the activity is still so small that there is still enough energy left for the reception of that what is infinity from outside.

Q: What activity is that? A mental activity?

Mr. N: It is in general the usage of energy and it may be used by any one of the centers. It is only to, for myself, to be at a very low, but dynamic state. It has two advantages. One is that it is already a going concern and I don't have to start it. And the second is when it is growing, it will already have momentum. You have to consider a person is always in a constant state of flux. An equilibrium that is either left or right, or when it is at a point, the activity keeps it at that point. But then activity balances each other. But it never can be static. Static is only possible in absolute zero or in absolute positiveness. And neither one or the other is interested in the inbetween. But as soon as I'm inbetween, I become interested.

Q: How can I apply this practically?

Mr. N: By simply assuming that I am at the present time in activity and I wish to point to that what I want to go to. To the extent that I have in my mind or in my feeling as much possible description of what it would be to be ideal or to be absolute- to be free, to be able to be, the more I will then point in that direction, so that the least little bit of activity, as a result of an effort on my part, will set me in motion. It becomes extremely practical. Because at any one time during the day, and sometimes at night, I am at a certain place inbetween. As long as I am on earth, I am imbetween that what is the Sun for me and that what is Anulious for me. And somehow or another, I find myself pointing one direction or another. If I discover that I am pointing towards the earth, I turn around and point towards the Sun. If I wish. If I catch myself becoming more and more mechanical, I introduce an intentional effort in order to break the mechanicality. If I catch myself talking in cliches, I try to change it into talking sense. If I see that I am losing energy for nothing, I change the activity into spending the energy to achieve something. This is all the time, every time of the day, that kind of a problem. The expenditure of energy for what purpose? And the only time that I become interested really is when I lose energy which could have been used for a different purpose.

Q: Are you talking about an observation now?

Mr. N: I am talking about the necessity of making an effort at any time that I wish. Because at any time whereever I am, I'm always in that kind of a condition. Part of me is going down, part is going up. Sometimes all of me is going up, sometimes all of me is going down. I am all the time in a state of flux. My mind is functioning, my feeling is functioning, and so is my body. I'm never free from any kind of a force. So it is a question of how to direct a certain force, or combining certain forces in a certain direction which I call positive.

Q: This morning as I woke up, I was suddenly subjected to a deluge of very negative thoughts and feelings, I felt completely swamped by negativity and.

Mr. N: Yes.

Q: I could see it a little bit, but I couldn't do very much about it. There was no impartiality, but it was a little separation.

Mr. N: And you go down. And as long as you can see you are going down, because it's too bad, you can't do anything about it, but at least you know it. I don't thing there is any objection to it. We say when the forces are so great, Gurdjieff talks every once in a while about forces that are stronger than we are. When he talks about Zilnotrago, it simply means that I run into a condition which is too much for me. And I've got to wait, not wear myself out, not make a detour. But I stay where I am, not being affected. At least I stay on the periphery if I can and in the meantime I try to do something positive which, when they are on the ship, they simply talk about methods. About Work. At least they discuss it. If I catch myself in negativity, every thing is wrong. I tlelphone so-and-so, I get it in the neck. Something else happens and it breaks. Something else ought to be done and there is a leak in the roof. Something else is there and the car doesn't start. And all kind of negative things happen to me. I say what is the trouble with this morning? How come that this and that and that and that, all combines to keep me down. And then, of course, I feel sorry, and I say I don't deserve it. and then has God allowed me to suffer that much? I even say if he only knew it, he would come immediately and save me. What are all the different results of negativity under which, not knowing where they come from, maybe an accumulation during the night, maybe a result of a nightmare. Maybe a result of getting out of bed with the wrong foot. I do not know, but I catch myself. So the best thing is to take stock. I always call it, I am thoughtful. And that covers a multitude of sins.

Q: Thoughtful?

Mr. N: Thoughtful! I am full of thoughts. I quiet, I sit down, I don't allow anyone to disturb me, I'm an obnoxious kind of a creature at such a time, because no one really can apprcach me. If the telephone rings, I growl. I hardly want to answer it and sometimes maybe I don't. It's exactly the same state that I cannot talk or be talked to until I've had coffee. Whatever the negative states are, they will affect a person at a certain time and sometimes he cannot do anything about it and you have to let it go. At the same time, he has to be alert to his negativity. This is the only requirement. Because if he is going down, so that his life is actually covered up, like an avalanche, then it is almost hopeless, because he may as well die at that time. He has no further interest in life. All the things have all gone wrong. Everything is against him and even God has left him. The picture of Job, you know? Suffering like hell. And no friends and he himself sick. And living with a swine and whatever it is. And what is it that kept him alive? A certain growing realization that he was still alive and he happened to think about his breathing. How often can I change this state into a little bit of a positive one? Because that is really the point. I know that if I don't do anything about it I go down with it. And I simply disappear gradually.

Q: but I always feel self indulgin if I let it go.

Mr. N: Oh sure, but be indulgent. It won't last long.

Q: This morning I got out of bed and I knew what those thoughts were connected with externally and I used I Ching to give me a perspective, a.....

Mr. N: A boost.

Q: It was helpful.

Mr. N: Good, good, it can be helpful. There are a variety of different things you can experience that may be helpful, because they represent certain forces which enable you to latch onto. And then with the aid of that. But you see it is not really right. One ought to have within oneself enough to counteract such forces. And at least establish an armistice. I have to fight. It is an army that comes. And sometimes

it's multifold, it is thousands and thousands, coming from all directions. And they're going to slaughter me. And I think I have to make up my mind that I wish to fight, because if there is no wish to fight, then life is gone. Because when I wish to fight, there is life to protect. And with that I start, The realization I amalive and maybe, I say, come hell or high water, I'm still alive. So I fight. And I also am willing to say that I fight and if I die I will fight--I will die fighting. At the same time there is something in me said never mind what the conditions are, they are not going to make me, and sound very conceited. But you see, this is the superiority of man. This is the IChing. You can get that out of the I Ching. He talks about the superiority of man.

Q: The superior man.

Mr. N: Yes. So he is then, when he changes into a positivity and the direction he then changes into a man. Before that he is an animal. At the point where I realize I am three centered, that I have a brain to work with and I have a feeling that can function, I change negativity into the positive state. I don't believe that anything on earth is so terrible that I have to die because of it. But you might say that is my belief. It doesn't mean that it applies to everybody. And you know that people that think they are at the end of their strength, they don't wish to live any longer. Thank God I've never reached that, but I have reached very low points. This is one way and it is a catalytic way.

The other is to wait, until the Zilnotrago has been dispersed. Then I put my hands and my fate in the hands of Mother Nature. And I simply say, I cannot do it, but you do it for me. And after a little while Mother Nature feels pity and a fresh wind blows and all the Zilnotrago disappears and I can breathe again.. It is also a process. It takes longer. It is not very pleasnat. And at least, it has the assurance that after some time, if I keep on breathing, I will breathe fresh air. It requires patience. And many times I don't even have that patience, because I don't believe in the necessity of having to wait. But

you see, when that ;is there, I am already convinced that I am alive. And it is all of the time this kind of a fight. The negative feelings that I do have and that drag me down. I sit under it and I simply say poor me. Or I say never mind. Whatever it is, I like them. I've said many times about prayer and a Mohamadan turning his face towards Mecca--at six o'clock, that is the time he prays. And again I use the phrase come hell or high water!! A customer in the store has to wait, because he has to turn his face to Mecca and pray. That is a law for him. The customer in the store may even get a little money, but he is not interested. Something else is much more superior.

Q: I don't have that kind of...

Mr. N: No, the question is to the extent one thoughts are negative, to the extent that you know negative thoughts will also gradually disappear, to that extent, maybe, you will wait. And to that extent, you might even be lazy. To let Mother Nature take care of it is laziness. For me, it does not belong to a man. It is hiding behind Mother Natures skirt. It is the attutude of a boy, growing up maybe, but still a boy. The attitude of a man is that he says never mind what takes place. I wish to live. And I'll find a way. Negative thoughts need not take very long. If you take the trouble of writing them down, I think you can be through with them in ten minutes. And the question of sitting quietly and not wanting to be disturbed, to some extent becomes an indulgence and very often ends up in an ordinary sleep. It doesn't happen so often, does it?

Q: No, less often that it used to.

Mr. N: There are also other thoughts that come up and if you are open, you let them enter, memories of yesterday, memories of moments that you have had certain experiences, memories of your childhood, wishes how it could have been. Even if the childhood was based on innocence, you are now a grown up man. So now you wish to have the same kind of a thing in a conscious state. There is no reason why you shouldn't. The thought of ones birthright...that a man is entitled

to be able to grow. It is a God-given pledge. When life was made in the form of a human being, then it will at the end be redeemed. Don't think for a moment that life as it is now conceived and as it appears on earth has nothing to say about it. It is willingly be put, it is allowing itself as life, to be put in a form for a definite purpose. And the pledge is, that when I Work., that life will be set free again. And the word for that is karma. The necessity, of during this lifetime to undo what may have happened in the past, or to give now the possibility of a development for freedon. And negative thoughts are a reverting back.to that what I used to be. And an ignorance of my Self. And not wanting to believe that I am here for a certain purpose. In which the negative thoughts are exactly the kind of things I have to overcome.

Q: based on what is negative part of my most

Mr. N: It's based on giving you the ppportunity to overcome them. It one look at life as full of opportunities, you would take everything. It doesn't matter very much. If Wish is there to grow, I don't care, because I grow. Yes, Fred?

Fred: I've experienced that, that really does work. It seems, with me, that bad things happen in streaks. And, well, not bad things, but things that interfere with what it is I'm trying to do. And I get feeling very negative about everything adn I think very negatively about that. And this winter, I remembered, you know, that work wasn't possible, to be awake wasn't possible. But atleast it makes me think that, while I'm alive, anyway,

Mr. N: So you found out. I don't think that bad things have to be, or have to come, as they say, in threes.

Fred: In streaks

Mr. N: In threes also, they say threes. Three bad things, then three good things again. All kind of rales about it, you know. I don't believe it very much. When it happens, it happens. I never really wanted to count on it because I was afraid that there was a law of three. But whenever it is there, I do know it is an opportunity. You can call it even, to test yourself. And if you fell down, you will meet it again.

Fred: Yeah, it doesn't go away. I tried that philosophy of 'this will pass and things will get better'. So one day I didn't really feel like getting up and struggling. It was really cold and I had a bad car. I didn't want to go to all the trouble getting it to operate. So I stayed home. And I kept feeling things would get better here anyway, and it's not too cold. I can keep warm and eat and everything. But in the afternoon, this fellow came to my house and he said, "I've been looking for you every day for two weeks. I've got a warrant for your arrest here". If I'd gone out, you know, I'd

Mr. N: it was good to stay home.

Fred:

Mr. N: it's nice to look back on it and say I did the right thing.

Q: This something to do, it relates to negative states. I've been noticing something kind of, about my self. And I noticed that I didn't have very many negative states.

Mr. N: Do you want them?

Q: No. seemed to be happening instead of feeling angry or disturbed or whatever. I've been going through a lot of just talking to myself and rationalizing and carrying on a rather lengthy conversation with myself and not feeling anything my body. So I tried to do something and I don't know if it's right or not. But I felt better. I caught myself at one time-this was in the last four or five days- a couple times I caught myself going on with this conversation in my head. And I kind of like a realization of what all this was related to and I say well, OK, this isn't certainly the time you can Work, so you're going to have to wait out and at the same time, I'd rather feel whatever it is thats creating the disturbance in my mind, rather that just be in a state where my mind is running, running. And I'm not feeling anything. And that brought me to a much more into my body, and I felt angry and even, I wanted to throw things and do things like that which I never allowed myself. And I noticed that, sometimes, when I really go down, in a negative state, the chances for going up are much better too, rather than staying...

Mr. N: I'm still listening. What are you going to say? What do you want to say?

Q: Is that right? To do that?

Mr. N: What, to let yourself go down or go up or to be angry and not show it?

Q: Well..

Mr. N: It's ordinary life! Nothing special about it. Some of the states

Q:

Mr. N: I don't know. I haven't heard anything as yet about application of Work. Have we? You're describing different states and experiences, some of which you like, some you don't and this and that and so forth. Where is the Work? Where is the attempt to be impartial. That's the attempt to observe your body. As experiencing certain states and forms of behavior. Where is Work?

Q: I don't think I ever looked...

Mr. N: No, no, you don't. So it's out. It's ordinary life. Work at times when you can Work. We were talking about negative emotions or whatever states there are. It is a very bad time to start to Work. But that's why I say get rid of them. As soon as you can, so that then you can Work. And that might express that you're grateful that the other negative emotions are, for the time being, out of the way. It's not a description, all the time, of the different reasons why I am psychologically what I am. Or what I have experienced. Or a description of my history. It's all helpful. But it leads to a particular point, in which I say "now I wish to Work, now I want to wake up, now I want to introduce something a little different". Objectivity I call it, which perhaps can help me to solve this particular kind of a problem. But you see, I haven't heard it. Although you used the word Work. But I don't know it you know what it is. We talked about it yesterday, a little. And for me, it is woozy. You're not clear. And don't try to describe the states in which you find yourself. It's of very little use. But try to describe for yourself what is meant by an effort. What do I do when I happen to think about Work-Work on myself. It means that I will take that what I am for whatever it is and I try to become observant by having a little 'I' be there and present to me. And recording facts about my bahavior. I'm caught many times in a variety of different thoughts without any

wish to do any work whatsoever. Of course, I don't even think about it, so I don't have to say "don't Work", because you don't even think. But every once in a while the thought of Work comes up and then you have to say, can I do it now or not? And when you're involbed, or woozy, or confused, don't try. At the same time, when you say "I cannot do it now", you have to make up your mind that you're going to do it some other time when you can do it. And you start to look for the opportunity, what is more a conducive atmosphere, condition in which you can Work. If there is any desire for Work, as a shole, if there is any desire, that you want to use Work for a purpose for yourself to grow. And that I assume. And now I have to relate when I actually Work. And forget about all the other stuff. It is stuff. It's ordinary life. It's sometimes terrible, but nevertheless it is still subjective all throughout, one hundred per cent. This is what I mean by description of that what I make as an attempt and to correct me if I am wrong, if I'm on the worng track, if I don't apply don't apply it correctly. If I find certain things that are obstacles, that I don't know how to get around it. But no description of all the little things in the state in which I happen to be, because it's everybodies fate. It's not any different for someone else, who also has difficulties and....you understand the difference? When I say Work, I wnat to know Work. No description of ordinary things. That's what I meant last night. And this is what I thought you would do today. And then when you, today, want to say something, it's not even formulated. Your questions are still vague. You don't even have and if you have difficulty in even recalling it, you should write it down on a piece of paper and say "this is my question, here it is," and you read it. That would show me that you really want to Work. Don't leave it to just ordinary conditions to formulate it for you. Work means I make an attempt- I - nobody else. For myself I make that attempt. Because I wish to wake up. I have to do something about my state, because I am subjective, I'm this and that and so on - I hate it. I don't want to be like that. I'be got to get out of this morass of nonsense. I'be got to be a man. So, I make up my mind I'm

going to Work. And I do it. Breakfast, before getting out of bed, whatever it is during the day. Last night I talked about standing in front of a door, waiting, going on, holding up your fork and spoon, before you put it in your mouth. Simply close your eyes and move your hands, your arm, twist your body. Whatever it is that I want to do regarding by body, that I wish now this 'I' to observe. These are the things that become important. Not the other things. That is all just extraneous material. Folderall. Froo-froo. Work is a very simple thing. I realize what I am, I hate it because I know I'm uncontrolled, I'm unconscious. I lose energy. I get angry at the drop of a hat. I'm jealous. I'm this, I'm that. And I know it's not right, it's not becoming for me. I want to grow up. That's the state that furnishes the motivation. I don't have the proper relationship between that what I am and what I am innerly. I don't emphasize even any inner life, I don't do anything about it. I just do what I feel like everyonce in a while. Do I make an attempt to go out of the way when it is difficult to go against the grain every once in a while. These are the things I consider when I'm all by myself and no accounting to anybody - not even to God. And I don't even have to pray. I come to myself sitting by myself and say "what is the matter with me". In my life and I want to grow. I want to grow. How do I grow? By reading a little bit?

I'm not angry. But you must understand what I mean. When I say we talk about life, I mean that. That life is important - to be able to set it free, because it's bound, now. It's bound by my unconsciousness. It's bound by my conditioning. It's bound by my habits. It's bound by all forms of automatic behavior. It is bound by my mood. That's my personality. I want to be free, as earth, to become a planet which earth wishes. I want to be free, because my body is bound. In order to be able to have a mind which starts to function for a man. In order to settle the question of all the little wishes into one Will , to be able to do. To solve the problem of the diversity of all kind of little feelings, all over the rest of my body. Talking in one way or another. Antagonizing each other, without any center, without any real concentration of one Wish, to grow up and be free

from all of this junk! It's good for Mother Earth, it's good for this life, it's good for all the different people I have dealings with, but it's not good enough if I want to grow out of it. So try to think about this. And bring Work questions to the meeting. The results of attempts - I found myself, what she described is right. I worked and I know I lose it. And then I think about it. And I want to have certain states that I know, were . I was able to experience, and I want them again. That is Work! And it's a practical question- what do I do? I don't want negative thoughts. I know they are there. They destroy me. How can I prevent them, from having them early in the morning. when I'm supposed to be clear about the division how the day is going to be. It's not up to each person to have clarity of mind, so that it can formulate their questions in a pure form. That I know. But is always has to do, any question, in this group has to do with an attempt to be awake, or aware, or changin an alertness into an impartiality. A description of my life as it is, and I know how bound it is, and I wish for freedom. And to get out of the state in which I have no aspiration, and no desire for anything whatsoever. But - I want to live, because I am entitled to life. Because I happen to be a man, born on earth, thank God, I can still think of God. All right. I don't want to belabor it any more. I already said ten thousand times too much.

Bill: Recently I'be been in a better state towards Work. And I find, sometimes, after I've tried to Work alone, not always with success of an awareness, but an attempt, of moving my body and I found myself talking to somebody, with another person. And I'm surprised. Because at a certain point, I have a relationship to my body of a direction of moving the body in a certain way. I remember Work and I stop or I move in another way. I don't know if it goes over into an awareness. But there is sometimes a little point of that, or I introduce something physically. I feel more like a man at that time. To begin with...

Mr. N: Whenever it is a result of a control, that you use mow to tell your body what to do, there is already that kind of a feeling of doing something and it is executed in accordance with whatever your thought is. In ordinary life, it is

already sucessful. When

Bill: awareness.

Mr. N: The awareness is that the strangeness of this kind of behavior, when I stop my ordinary mechanical way of doing, right in the middle of it, there is a reason why I stop it. I associate it with the wish to Work. Then I can become aware because I stop this, so I break the ordinary chain. I break a habitual way. I break the mechanicality. And, somehow or other, I don't understand why I break it, until I know, by association, I do it for a purpose. And you can say, yes, I want to be a man. So I want to extend now, the variety of changes into the utilization of such a change, for the introduction of something else. As if then, something of me could be present to the change. You see, it is the next step which has to lead to that. And it always has to be the result. Otherwise, why change? There is no reason. Sometimes it is much easier just to be mechanical. If I let my body take care of driving a car, I sometimes don't wish to interfere with my mind. The body knows much better, because of its reflex action, the quickness of certain organs, and so forth. If I had to go through my brain and tell it that I have to go to the left or the right, I probably will run into a car before I know it. But you see, when I apply it in certain ways, where I know that I stir my coffee with a spoon and there it goes. Or when somebody says "ah, how do you do," then I sit down, "blah, blah.....". This talking machine sometimes - no sense - and I know it. I hear it. It rattles. Including the brain. But the attempt that I have, during the day, of seeing this, and without criticizing it and say "all right, all right, I know it's me, all right, I am stupid. All right, I am habitual." I would almost say, "SO what?" I am, this is my instrument. This is what I Work with. I Work with this. And I accept it. Sometime ago I talked about a labortory. Whatever that is, whatever the equipment is, it's me. But now I utilize this equipment for a different purpose. After all, the equipment, after a little while, is destroyed. I want something else, that is like printing a book, my holy book, written in Kesjanian ink. And

when it's published, I destroy the plates. That's my body.

That's right, Bill, just go ahead, use all kind of opportunities, whenever it comes, adventure, new country, a possibility of something you've never seen before. Wisdom about yourself, insight, sometimes horrible, how one is, how stupid one is. How indulgent one is, how lazy. Not only lethargic, definitely lazy. Not wishing to think a thing out, but to let the thoughts simply churn around in the same old way, as usual, without introducing something new. Or sitting and not even wishing to walk. Not even to get out and let the wind play with my brains and clear it out. Let all the sins be destroyed. Get some air in the lungs and breathe, deeply. Until the whole body start to vibrate. Go do some physical work and get damn tired, so that you have a right to sleep, physically. All these kind of things come through to one, when you sit for a moment every once in a while. And you are quiet and you say "how all the different things come in on me and I met them." And who are they and what do they want of me? Me. And you emphasize that. What is there of the rest of the world who is entitled to me. Why should I give it. Because they wish it? I don't want to give it. It's mine. And if I wish to give it, someone has to pay for it. This evaluation of myself, what I am, that is, I do not wish to give my time. My energy is my own, to be used the way I can use it. That what I have as energy, of food, of anything that is my life force, it's not going to be taken from me because someone else wants it. It's because I wish to give at the proper time, then I'm entitled to give it, because I can control that. But it's not when so and so say this and I react, automatically. Off goes my energy, because someone pulls my leg. It's not right for a man. He gets up in the morning and says I'm on a certain level, today, and I make myself get up on that level. The higher I can be, the better it is. The more time I can spend time to come to myself, probably the more silence I can afford, the more wish I can be to try to be what I ought to be. The higher the level will be when I start, I'm not going to be affected immediately by that what's in the outside world, which is just only too willing to pull me down. I all the time

tell myself, I am a man, I'm not a boy. I don't sant candy all the time. Someday my taste will run to sulpheric acid. Because I know that what has to be destroyed, sometimes has to be destroyed.. And I'm perfectly willing to let it go, but something else can take its place, which is worth more. If I fight for God, I don't care about the devil. But if there is no fight going on, the devil is very happy. He just takes me and he puts me in prison.

Every day, make up your mind. And at the end of the day, see what you have done. See what ;you could help. What you didn't do. Perhaps you can . I say, don't be morose about it and don't be critical. And don't accuse yourself. A state in which there is concern, in which I know that something is not entirely right, but I cannot immediately put it right. But I know it is not the way it ought to be. Am I acting as if I am a child of God, hoping that God will meet me, that he will recognize me? What am I? To be recognized when I am a nincompoop? You think that that word is in God's vocabulary? O course not! But you see, now we're back again, back in ordinary life. And again that same, thing, as ordinary life as it is has to be used as a means for waking up. And it is all the time the combination of the two. The application of that what you know as Work, in life as you also know it. And introduction of something that is objective. Right next to subjectivity. In the field of the enemy. And there is a fight going on all the time. Between the two, between Great Nature which wants you to become united with God and nature which wishes to keep you where you are. And if possible asleep. And she you. So that the world can be sold, and you afterwards. You also will be sold. Because Mother Nature has one wish. For herself to grow and to make that what is movement support her in that growth. So humanity is used for the purpose of supporting the movement. Mother Nature is no fool But neither is Great Nature. And it's a little greater. And it looks at Mother Nature and says you stay where you are for a little while. Allow a few people on earth to get rid of you. And so that when they grow, then Mother Nature will know there is a possibility for itself, because mankind is the voice of Mother Nature. And to the extent that mankind as a whole understands that what is real for man, to get free from this earth and that it is only temporary to be on this earth.

Because the earth is where it is and that man, in growing, developing, can help Mother
Mother Nature to free itself from the bondage of the place FA on the cosmic scale. Then Mother Nature will help you. This is the difference. But Mother Nature has to be told that you are not going to be affected by negative thoughts, or laziness to dragyou down. For if you know your aim and you aim is to grow, to complete what is potentially God-given, and what become man-made when you Work.

Now two weeks I'll be here again. Gradually you will understand what I mean when I say I want question of your Work. I don't care about theory. It's nice a little bit to talk about where is the "I", and where does it come from. Or even a discussion of what takes place physiologically in the body, And what are the states of negative emotions and what to do with them. All that for me is very theoretical. The little bit of theory that you need is what is meant by non-identification, by impartiality. By an "I" existing, never mind where. But existing for you, because you create it. Because you have a wish for the creation of something that ultimately is going to help you to get out of this. And when I say now, we have to Work together, you have to help. Because you have to do the Work.

Richard Jones: I've been worried about communication and the possibilities of relationship, And wondered if that simply the Work, to remain open?

Mr. N: What kind of communication are you wondering about?

R: particularly what's happening here.

Mr. N: You mean with other people? What kind of communication would you want?

R: A positive interaction, which allows the possibility of continuing Wokr in relation to environment and.....

Mr. N: You wantto look at others the same way as you look at yourself?

R: I don't know.

Mr. N: You see, when you say communication it may be that you want to give something and that may be you want to receive something. And maybe both giving and receiving can take place in you. I f it can ta ke place in someone else. Communication is, of course, manyfold, but when we talk about a group, there could be communication between the people, or the members of the group. It could

be communication of yourself towards that what is your higher self. There could be communication between you, in your good states and the devil. There may be communication in a consideration of that what you are and what you wish to become. There may be a communication between that what you are in daily life and that what could be God, if you could be like that. Or perhaos your inner life and your outer life could communicate. So there are many things that you have to really define a little more what you want. And to the extent that that becomes clear to that extent you will have a question about it. Vaguely to say "I want to Work", it is, of course, when I do Work, that somehow or other it has to become noticed by someone else. If there is light in me, someone who has his open can see it. If I have an 'I', which gives me the ability to be, at a certain level, I can expect other people who have also an 'I', to become observant of the fact that I exist.

If my aim is to Work on myself, I can leave that what I reach and the effect of that what I will become entirely to the state of myself as a life-possessing being. I really don't have to do anything about that. The communication will be as it were automatic. When there is light in me it will shine. I may want to give it direction. It may wish to be a search light. It may wish to be a beam, directed at a certain person, but I first have to have the light.

Now if I need for Work, the stimulus of someone else, I have to be open and ask, if I don't know. If I want to have encouragement from others, I meet them, on the same ground as I am, showing my wish, for being encouraged. I look at people in a group like this, as a potentiality for me to give me what I wish. Sometimes the potentiality is not actualized at all in some people. And I am disappointed. And sometimes there is a little bit. And even the little ray of light, for me, that I can see, will enable me to be more encouraged to Work. When, if you come to a meeting, come as open as you can, hoping to find something and do your best to take whatever might be, whatever is present in a group, for your own wish, to enable you to Work. And to get from it encouragement dependent entirely on how open you are to wish to receive it. To some extent this even may be a silent communication.

Try to become clear about that, what you really want. What do you expect of

a group? And a corollary to that is, what does the group expect of you? You can love yourself and you can love your neighbor, as yourself. Both can exist. You don't have to love your neighbor at the expense of yourself. Neither do you have to love yourself at the expense of your neighbor. I am in a group, an ordinary person, having in mind a wish for my own growth. And I hope to find that same kind of an attitude in everyone who come here. And whenever they start to talk about their attempts at Work, or the results of whatever they have done, then maybe I can take from that a little bit of either, that I recognize what they have been doing and I might do it also, or I will derive encouragement that someone is Working, therefore, I will make the some kind of an attempt.

Many times, the wish for communication is that I sit and wait. Don't. If I want to feel brotherly love, I start by loving. No one is coming to my door. I have to go out into the world. If I want to communicate, maybe I have to start by preaching from the housetops. After a little shile, the will come to me, to hear me in my inner room. How long have you been coming?

R: This is the first time.

Mr. N: Very good. I would almost say, now you have an earfull. All right. What else?

Q: When you told Susan no to worry about where the observation was taking place, I thought maybe you answered my question, but I'd like to be sure, so I'll ask it. Today I tried to observe myself walking and also yesterday. I tried to imagine that something above me was observing all of me walking. And it was very hard for me to remember that there was something above. I'm confused.

Mr. N: Would it be easier if it were someone else?

Q: Well...

Mr. N: Can you imagine it in front of you, walking towards you?

Q: Somehow, I think it's hard for me to imagine it's outside.

Mr. N: Oh, then imagine it inside.

Q: Alright, thank you.

Mr. N: That's alright, I don't care where you are making it, as long as the result is a state of an experience. Sometimes the state of being aware at the certain time, will take you r breath away. Sometimes it is a realization which is so completely unusual that one says how is it possible that I've never had that before? And I wish I could have this all the time. And of course I know I cannot. And I am grateful for one moment. A glimpse, a flash of lightening in the darkness of the thunderstorm. Sometimes the whisper of God, as a zephyr, and sometimes as a typhoon.

Susan: I've noticed for al ong time that when I'm Working, for say a certain period, if I'm doing something thats continuous, like washing one dish after another, or even just taking one step after another, that when I finish one part, or is I put a dish down, that theres a gap between when I put it down and when I pick up another one.

Mr. N: Before you take your hand away from the sidh, thats the time to wait and not to take your hand away. And then to say, I wish now to remain aware of my hand moving. As soon as you know the place where you lose it, repeat it. You see, I know, for instance, I may be very much aware, and I sit at a desk and there is a room and I know,either the telephone rings, I lose myself. Or, the door opens and someone come in. Or, I myself, reading, and I'm reminded of Veliskovsky, and I say, "oh yes, I have a book," and I go to the book shelf, and I lose myself. Many times, when I know when I lose it, I can do something about it. I will ask some one to come into the room. And I say I want to hold on to my self when he comes in. I don't want to lose my self now. Its the same with the dish.

S: It seems that that pattern. And I say

Mr. N: Good, let it be a pattern.

S: And as soon as I get there

Mr. N: Ah, then it is fate. And then the next step is, I can't help it. Or, that is my nature. Or, that is my Saturn up in mid heaven. Darling, a person is supposed to Work. And is supposed to become superior to all these little earthly forces.

S; not complaining.

Mr. N: No. I'm only telling you

S: Its amazing.

Mr. N: Amazing! Its amazing all the time that we're unconscious. Yeah. And you can ask definitely why, why should we, from birth, when we are born, even in a form that for a little while, we are completely unhibited. We are free as a little child. No atmosphere is formed as yet. No education whatsoever, no conditioning. I explained it the other day. For the first couple of years, its extremely important period. Because the spiritual existence of a baby is then much more prominent that even the formation of the outside form. And why do I lose it? Such a pity, that I lose. And when I remember how it used to be and I say why, in God's name, why, should I not keep that what was lovely? And of course, I got spoiled. I got written on. I got 'educated', I have all kind of theories and my mind is going like a racehorse. And I call that civilization of earth, progress, industry, whatever. This is the pity. And its amazing to me, that even in the midst of all that, I can happen to think about the possibility of consciousness. And it is like an oasis in the desert. And it gives me water, for that one moment. And its a long road before I get to another one. Its usually a that I lose it. Its a statement because I know I'm unconscious, I see it as unconsciousness. And thank God, I wake up to that, that I can discriminate between that what is unconscious and the few moments that I call conscious.

S: I have tried stopping the, when I...and everything breaks down even more then.

Mr. N: Stop entirely!

S: smaller and smaller..

Mr. N: Don't move until you are awake. Don't continue. You must stop. And stop until you are awake. Stop until you realize. And you are there, stopping, something in you is aware of you being in that kind of a posture. Changing of speed, slower, faster, different from the usual mechanical behavior. When it is stopping, you are, for one moment, aware of this body, stopping. And that awareness now, you want to continue. When you start to move, slowly. I would almost say, you have it in your hands to do that. And if, here I am; and I put that plate down, and I realize now, I want to wake up because I know that if I do this and its mechanical. So I'm here and I hold it. I hold it for a moment. So now, this is the , and I let it go, I go in an ordinary way back. And before I'm halfway, I'm really lost. I say "oh, no", so I go back. And now and

I move my hand very slowly. But I'm still concentrated on that, my mind starts to think and awareness is gone. By the time I am here, I must be honest. I say "no, it wasn't", I do it again. And I'm awake. It doesn't matter how long it takes to wash the dishes. And now, you know what I mean. All right?

Keep on trying, Susan, The divil sits on your shoulder. Your left shoulder, when' your right hand is doing things. And on your right shoulder when your left hand is doing things. Whispers in your ear, all the time. And when one ear is deaf, it goes to the other ear and whispers there. All the time, it can't help it, because that happens to be the law of the earth. That's the devil. And its in me because I was brought up on earth, and I am used to my own consciousness. So, of course, I don't even call it the devil anymore. For me its my God, because its my habit, I've learned to live with it. I couldn't live without. That's why its so difficult. I don't want to just lose myself, without having anything to take its place. Or whatever considerations are. But if I do it slowly, there is a chance of adjustment. A little bit of subjectivity can match a little bit of objectivity. But a whole lot of subjectivity - I cannot produce enough objectivity to counteract it. All right, we'll talk about that some more. Don't stop the dishes. Pretty soon, when I would come to your house, everything is half finished, and I say what is happening? You say, "oh, I've been Working."

See you next time I come. Two weeks from yesterday. Assimilate, accumulate, throw it away - your questions - write them down. Don't trust your mind. Formulate them. It will help you to clarigy what you ought to ask. When you write it down, maybe you already know the answer. When you have it with you in your pocket, maybe after sometime, the answer comes. Because of the fact that you have written it down and it became an earnest or a serious question. Many questions you don't have to ask, because you can answer them. When you want to give it time and don't be dependent on me to answer it. When you can do it and then whatever is left as real questions, then we can talk about it. I don't mind if you have a piece of paper that you then produce and you read them off, one after the other. Then we can do something with it. And it

can have a meaning and it can be of use to the different people. And then you establish a language. A research language in the using of your labortory for freedom. To be free, as a man, still on earth, performing all the functions that he has to do and for which he is responsible. And in doing it, to be able to leave at any time. This is an ideal of a conscious man. And then it doesn't matter any more after that, if he dies or not dies. Or he lives for ever.

So, good night. Work with pleasure. And if you cannot do that - Work with displeasure. But Work. That's important.

Good night, everyone.